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What Is the Baptism of the Holy Ghost?

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The phrase "baptize with the Holy Ghost" occurs in each of the gospels and twice in the Acts. Matt. 3, 11: "I [John the Baptist] indeed baptize you with water unto repentance; but He [Jesus] that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire." Mark 1, 8: "I [John the Baptist] indeed have baptized you with water; but He [Jesus] shall baptize you with the Holy Ghost." Luke 3, 16: "John answered, saying unto them all, I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He [Jesus] shall baptize you with the Holy Ghost and with fire." John 1, 26, 33: "John answered them saying, I baptize with water; but there standeth One among you whom ye know not. . . . And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He that baptizeth with the Holy Ghost." Acts 1, 5: "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 11, 16: "Then remembered I the word of the Lord, how that He said, John baptized with water, but ye shall be baptized with the Holy Ghost."

It will be seen from these passages that the Lord Jesus appears always as the Baptizer. And it will also be seen that the historical occasions of the baptism are two only: the Day of Pentecost and the closely parallel occasion, when, in the house of Cornelius, Peter, the Apostle of Pentecost, was permitted to "open the door of faith to the Gentiles." Acts 11, 15, 16: "And as I began to speak, the Holy Ghost fell on them as on us at the

beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

Nowhere in the epistles does the phrase "baptism of the Holy Ghost," or "Spirit," occur except in 1 Cor. 12, 13: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

The definition generally given of the baptism of the Holy Ghost is: "that overwhelming abundance of the gifts and graces of the Holy Spirit which our Savior, after His ascension, poured forth upon His disciples." It is identified with such passages as John 7, 37—39: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" And Eph. 5, 18: "And be not drunk with wine, wherein is excess, but be filled with the Spirit."

And while the connection is indeed close, methinks there is a difference. The "filling" (Acts 2, 4; 4, 31; 9, 17; 13, 52) is not identical in idea, whether or not it coincides in time, with the initial work of the Spirit as the Author and Giver of life. The Scriptural teaching of the Sacrament of Baptism would lead us to connect the baptism of the Spirit rather with the beginning of the new life than with a great development of it. Titus 3, 5, 6: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Savior."

True, with the apostles, who had been the subjects of this baptism of the new birth before Pentecost, this must be stated without reserve. In their case it was a confirmation and sealing of the new birth, as it is with adults who have been regenerated by the Word, upon whom we bestow water-baptism. Coincident in time with such confirmation was the "filling." Acts 2, 4: "And they were all *filled with the Holy Ghost* and began to speak with other tongues, as the Spirit gave them utterance." In the case of Cornelius and the assembly met in his house, *the Holy Ghost fell on all them which heard the Word*. (Acts 10, 45: "And they

of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Water-baptism was then administered, Vv. 47. 48: "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.")

Still, both Pentecost and the visit to Cornelius were not only historical events, occasions that had reference only to the original partakers (Acts 2, 38. 39: "The promise is unto you and to your children and to all that are afar off"), but great representative occasions, each of which, as it were, was a birth-time of the true Church by the power of the Spirit. And each may thus be held to typify and signify on a great scale the true birth-process and birth-time by the same power in the case of the individual soul. At any rate, it is remarkable and significant that the epistles contain no appeal to seek the baptism of the Spirit. It is not like the "filling," presented to us as a blessing which the Christian is to seek. We are to be filled and to be full of Him as those who have already received Him in the new birth. That reception, that new birth, as our Lord in John 3 ("Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God") and His apostle in Titus 3 ("Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost") tell us, is wrought by the Holy Ghost in the Sacrament of Baptism, hence rightly called "baptism of the Holy Ghost."

Another consideration. When we regard the baptism of the Holy Ghost on the Day of Pentecost and in the house of Cornelius, where the term is used, we find that it was connected with miraculous power and works. The immediate result of Pentecost was an instantaneous "speaking with other tongues, as the Spirit gave them utterance." The same is said in Acts 10, 46: "For they heard them speak with tongues and magnify God." And 1 Cor. 12, 4—12: "Now, there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, that worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the

working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will. For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ."

Does, then, baptism of the Holy Ghost always imply a miracle-working power, a supernatural endowment of faculties and gifts? Can we not be said to have received that baptism unless inner life exhibits itself in such manifestations of the Spirit? I would not be misunderstood as if I meant to relegate to the apostolic age all manifestations of the presence and power of God through His people in the way of signs and wonders. I do gather, both from the history of the Church and from the pregnant verse of Scripture, 1 Cor. 13, 8: "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away," that on the whole the commonly called miraculous displays of that power were intended for the first days only. That period had characteristic conditions and needs which can never quite recur, even where the Gospel is a new thing among the heathen of our time. For the Gospel was then everywhere and absolutely new, with no history as yet behind it, no results of long years to give it their credentials. I do not think, with some earnest Christians, that it is lack of faith that holds in abeyance miraculous manifestation. Not as if I would deny *a priori* the possibility of signs and wonders in any age, our own or another, since the apostolic. Upon the whole, however, such operation, it appears to me, is not the will of God now as it was of old, and this is so because the people of God are to be led more and more to rest in that "more excellent way," 1 Cor. 12, 30, 31: "Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts; and yet show I unto you a more excellent way," which already in that wonderful first age the apostle preferred to even "the best gifts" of the other kind.

The work of the Spirit in the general testimony of God's Word has to do not so much with the miraculous, in our common sense of that term, as with the moral, the transformation and transfiguration of the will, of the heart, by the action of the Spirit. Its highest concern lies in the believer's full knowledge of his Lord by faith and in the manifestation of that knowledge and faith by

a life of holiness and consecration to the will and work of God. Referring to Pentecost, the baptism of the Holy Ghost, which then took place, our Lord had promised to His disciples miraculous power by the Spirit, but it was not chiefly as a miracle-working power that He had foretold His coming. (John 16, 4. 7. 13. 14: "But these things I told you that, when the time shall come, ye may remember that I told you of them. . . . It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. . . . Howbeit, when He, the Spirit of Truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine and shall show it unto you.") It was as a spiritual Power, a Comforter, a Guide into all truth, a Revealer of the things of God, a Remembrancer of the words of Christ, One who would embolden the apostles to bear witness before the most terrible adversaries. When, then, we, by the Holy Ghost, say that Jesus is the Lord (1 Cor. 12, 3: "No man can say that Jesus is the Lord but by the Holy Ghost"), we can safely say (1 Cor. 12, 13: "By one Spirit are we all baptized into one body") that we have the baptism of the Holy Ghost.

Not uncommon among Christian denominations is it to speak of a special baptism of the Spirit in order more effectually to serve the Lord. It is an invitation to a spasmodic or tempestuous enthusiasm, to a revival of spiritual life. A mistake underlies such phraseology and practise. 1 Cor. 12, 13 reads: "By one Spirit *we have been ἐβαπτίσθημεν*" — all baptized into one body. It needs no special baptism.

We are indeed exhorted to open all the avenues and regions of the soul and life to the influences of the Spirit. And how shall this be done? St. Paul gives the answer, Gal. 3, 14: "That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit *through faith*." We are to take the Lord at His word, to trust Him to bless us fully in keeping it. We are to open to Him all the inner doors of the soul, as in Holy Baptism the main portal has been opened, and by the same key, the key of simplest and most confiding faith. Believing, we receive. And blessed then will be the manifestations of the holy Gift received. We shall know something of what it is to be "filled" with all joy and peace in believing, that

we may abound in hope by the power of the Holy Ghost. Rom. 15, 13. We shall be filled with the fruit of righteousness. Phil. 1, 11. We shall be filled with the knowledge of His will in all wisdom and spiritual understanding. Col. 1, 9. And this baptism of the Holy Ghost, with its holy fruit, is the "earnest" of his full possession of God in eternity; the "first-fruits" of the harvest of life everlasting, which is to be reaped "of the Spirit." Gal. 6, 8: "He that soweth to the Spirit shall of the Spirit reap life everlasting.

The baptism of the Holy Ghost is to have received in the Sacrament of Baptism the new birth by the Life-giver, the Holy Ghost, to be enlightened with His gifts, sanctified and kept in the true faith, which secures for us the "promise" and "fruits" of the Spirit, making us true members of the Church of Christ and "heirs of God and joint-heirs with Christ." Rom. 8, 17.

Spiritual Death.

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III. Manifestations of the State of the Heart.

In the second chapter spiritual death was discussed as a state of man's heart. Since the primary seat of spiritual death is the heart, spiritual death in itself is invisible, and it is so subtle that even the trained eye of a scientist cannot detect it. But He that formed the eye, shall He not see? God weighs the spirit; He searches heart and reins; He need not be told what is in man. Mortals, however, pass their judgment on men according to outward appearances. The nature of men's judgment is determined by the mere accidents of place and time.

Now, Scripture repeatedly asserts the intimate connection existing between heart and hand. The heart is the fountainhead of all actions. "Out of the heart proceed evil thoughts, murders," etc. Matt. 15, 19. "As a man thinketh in his heart, so is he." Prov. 23, 7. "Out of the abundance of the heart the mouth speaketh." Matt. 12, 34. Knowing that the state of the heart cannot but have an effect upon the members of the body, Solomon says: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4, 23.

While the heart by nature is dead to genuine righteousness, it is alive to "trespasses and sins." As carrion teems with maggots, so man's heart is teeming with carnal and sinful vitality. This sinful vitality conceives and brings forth offspring after its kind, namely, according to Heb. 6, 1, "dead works." Paul, therefore, does not state the former plight of the Ephesians merely in the abstract, but he also presents the case concretely; he gives specific symptoms of the former state of their hearts. He writes: vv. 2. 3 a. All outcroppings of the dead heart may be grouped under the three headings given in vv. 2. 3 a.

1. Paul says: "*In time past ye walked according to the course of this world.*" The expression "course of this world" denotes the time granted this sin-burdened world in which the commission of trespasses is suffered, and in which the devil has his work in the children of disobedience. In 2 Cor. 4, 4 Satan is called "the god of this world." In Luke 16, 8 the wicked are called "children of this world." And according to Gal. 1, 4 the world is "evil." (Stoeckhardt, *Roemerbrief*, p. 558.) A free translation of the expression "the course of this world" which preserves its full meaning is "public opinion." In other words, the accepted criterion of the Ephesians' conduct was public opinion. Since the whole world lay in wickedness, public opinion regarding righteousness and true holiness was contrary to God. In his letter to the Ephesians, Paul enumerates a few works which, while entirely corrupt, were not branded as such by public opinion, at least not in their finer forms. These works are: lying, stealing, anger, drunkenness, evil speaking, disobedience of servants and children, and the like. Since public opinion tacitly gave its sanction to such works, the Ephesians had no desire for anything nobler and more elevating.

2. Furthermore, while the Ephesians were dead to the Triune God, universal fashion demanded a Deity and some form of worship. The existence of a Supreme Being is "clearly seen from the creation of the world, being understood by the things that are made." Turning to the Book of Acts, we find that the Ephesians were worshipers of the goddess Diana, or Artemis, and of her image, which was believed to have fallen from Jupiter. However, when Paul preached "the Word of the Lord Jesus," public opinion was aroused and soon solidified against genuine Christianity. Acts 19.

The Ephesians' service of Satan was a second outward evidence of the deadness of the heart. We read: "*In time past ye walked*

... according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Again turning to Acts, we find that the reference is primarily to Spiritism. Ephesus apparently had a seminary of Spiritism. With what misdirected devotion people clung to this work of the devil may be estimated from the fact that about \$30,000 worth of books dealing with black arts were consigned to the flames by the converts to Christianity.

3. Thirdly, the Ephesians exhibited their state of heart by the works of their flesh. Paul says: "*We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.*" The Ephesians indulged their passions. "Desires of the flesh" are the "grosser and more carnal propensities." Undoubtedly Paul thought of the licentiousness said to have been regarded as an integral part of the worship of the goddess. "Desires of the mind" are "desires of the objects that" the Ephesians "thought about. The random roamings of the mind, hither and thither, towards this pleasure and that, . . . but all marked by the absence of any controlling regard to the will of God" seem to be denoted. (Dau, *Lectures on Doctrinal Theology*.)

Since the days of the Ephesians almost twenty centuries have dragged their slow length along. The Ephesians have been resolved into a name; their city has crumbled into dust. But man's heart has not undergone a change. It is still by nature dead in sins, and natural man still lives in obedience to the triple alliance: world, flesh, and the devil.

However, on all sides modern optimists are shouting with the voice of rejoicing, "The world is growing better!" We are told that, with the advent of modern educational facilities, the barbarism of former ages is rapidly giving way to a higher degree of culture. And while it is admitted that some individuals do occasionally dip into gross sins, still, it is said, people now live, think, and act differently.

We admit that especially during the last century rapid forward strides have been made. In no other period of history has so much progress been made in all lines of science and industry. Modern wizards have achieved practically everything but the harnessing of a bolt of lightning.

But do culture and worldly wisdom argue godliness? Never. From Genesis we learn that many inventions were conceived by spiritual corpses. Jubal, a descendant of Cain, was "the father

of all such as handle the harp and organ." Gen. 4, 21. The steel industry may be said to date from the time of Tubalcain, who was an "instructor of every artificer in brass and iron." Gen. 4, 22. Of the counsel of wicked Abithophel it is said that it was "as if a man had inquired at the oracle of God." 2 Sam. 16, 23. Greece, the fatherland of many Ephesians, was the first home of culture in Europe. The temple of Diana in Ephesus was one of the seven wonders of the ancient world. Ephesus boasted a government which gave offenders a fair and an impartial trial. Acts 19, 38. Still all culture and knowledge did not keep the Ephesians from worshipping an image.

What are the great men to-day? Are they supermen? demi-gods? heroes of faith? Many of the acknowledged leaders, even those who outrank others of their class, are spiritually dead. Thomas Edison, an exponent of scientists, was asked, "Which are the greatest safeguards against temptation?" Edison replied in writing: "I never had any experience in such matters. I have never had time, not even five minutes, to be tempted to do anything against the Moral Law, civil law, or any law whatever." (*Lehre und Wehre*, Vol. 63, 79.) Many of the wise, mighty, and noble after the flesh are spiritual corpses.

The heart of man remains untouched by culture and education. Whenever the thoughts of men's spiritually dead hearts are revealed, we find that there is no essential difference between a refined prince and an ignorant pauper. The death of Christ has revealed that there is no difference among men. The Jews are the murderers of Christ. But Pilate condemned Him. Roman soldiers executed Him. The high and the low, noblemen and rabble, gathered together against the holy Child Jesus.

Spiritually the world is not growing better. Superficial, but no radical, changes have been made. Men have been whitewashed, but not washed white. Men have been veneered with snow-white enamel. "Save the surface, and you save all," is the slogan of paint manufacturers. But scratch your cultured modern men, and a savage bleeds. As much savage brutality was practised in East St. Louis and in Tulsa, Okla., as when the Indians massacred a village. Last summer a woman with a baby in her arms placed her foot on the gory and mangled body of a strike-breaker and denied the dying miner a cooling draught of water with the words, "I'll see you in hell before you get any water." Hundreds of spectators laughed at the poor man's pleas for a cup of cold water.

While this is an abnormal case, press dispatches inform us that five thousand persons were either active or silent partners in that orgy at Herrin, Ill.

Crimes committed in the coal-fields are by no means isolated manifestations of spiritually dead hearts. According to statistics 3,224 lynchings have taken place in our country from 1885 to 1918, some under circumstances so terrible and so revolting as to be unfit for publication. What a scarlet stain upon our civilization! The *St. Louis Globe-Democrat* said editorially that on one occasion an old Chickasaw Indian was invited to participate in the burning of a negro at a stake. In declining the invitation, the Indian said, "Our forefathers burned people at stakes; but they were not civilized. We are!" Moreover, during the unspeakable carnage in Europe — another manifestation of the corrupt heart on a colossal scale — America stood before the world as the champion of the weak and the oppressed. But up to 1918 in only three cases have lynchers been brought to justice. "Evidently those victims of that Herrin mob committed suicide."

Were we, on the basis of newspaper reports, to continue the enumeration of sins and crimes abetted by Satan, enjoyed by the flesh, and sanctioned by public opinion, we should have a roll like the one spread before the prophet Ezekiel "written within and without with lamentations and mourning and woe." Ezek. 2, 10. Nearly twenty centuries ago Paul said of the spiritually dead: They are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Rom. 1, 29—31. Who will deny that these passages contain photographic reports on modern spiritually dead men?

How do those men view matters who deny that the heart of natural man is spiritually dead? Some sink into the Slough of Despond. It is said that Carnegie's death was hastened by the late war.

Others again persistently cling to the theory that man's heart has undergone a change, in spite of the fact that the evidence to the contrary is as plain as the sun at noonday. Says a Unitarian:

"It is quite probable also that the Great War has given a shock to the simple faith of many liberals themselves in the divinity of human nature. . . . We have seen human cruelty, human selfish-

ness, human egotism, human lust, human vindictiveness, human hatred, display themselves on a more colossal scale than ever before. Instincts that we had supposed almost dead or at least half atrophied sprang to life again with marvelous rapidity. . . . Has the war demonstrated the essential wickedness of human nature? . . . There are many considerations that must be taken into account. . . . For one thing, the good and the evil were mixed in the war just as they are in peace. The Red Cross was as much a human fact as the submarine. . . . The medical man was almost as ingenious in saving life as the inventor was in taking it. The nurse was just as faithful in the hospital as the soldier in the trenches. The hatred of the enemy was balanced by a new devotion to country. . . . If you were to write the history of the war by connecting in one narrative all the most dreadful instances of cruelty, greed, hatred, and egotism that you could find, you could make your story so horrible that no one could read it. Or if you were to write your history by gathering together all the heroic, self-sacrificing, and courageous deeds that you could discover, you might make your story so wonderful that the uninstructed reader might infer that human nature is at its heighest and best only when man is at war with his fellow-man. Neither picture would be correct. . . . The whole fact is two-sided, and by looking at both sides, we may succeed in still clinging honestly to our conception of the divinity of man.

"In the second place, we must not regard the cruelty which men show under stress of certain circumstances as the most *real* thing in their nature. . . . He [man] does show by such conduct that he is morally undeveloped, that the good in him has not yet completely overthrown or put under lock and key the antisocial tendencies. . . . I think we have a right to set before every man as his moral goal the ethical ideal of Jesus: 'Be ye perfect as your Father in heaven is perfect'; but we have no right to condemn men utterly because they do not reach that goal. . . . The lesson to be drawn from the cruelty and lust and recklessness of young men in war is not the innate depravity of human nature, . . . but the necessity of doing everything humanly possible to avoid war.

"In the third place, we may avoid pessimism by remembering that war, for a large part at least, is a great crowd or herd movement, and human nature shows itself far better in the small group than in the crowd or herd. . . . All investigators agree that in the crowd man is at the lowest level of his being. . . . The lesson surely

is that we must put an end to the crowd. . . . So long as the crowd-mind exists, that is, so long as imitation and suggestion play the chief rôle in our social life, so long will human nature remain on a low level and fail to achieve its divine possibilities. . . . We know the evil in man better than we ever did before, but after looking at it in all its blackness, I think we may honestly cling to our optimism." (*Christian Register*, Nov. 24, 1921.)

In addition to other considerations, the author just quoted urges men to weigh in the balances also the good deeds of their fellow-men. Christians readily admit that many works performed by the spiritually dead have the appearance of deeds done by the spiritually living. Civilized countries have legions of public hospitals, orphanages, homes for the aged, and other charitable institutions. We may search the chronicles of the ancient Greeks and Romans; but we shall find nothing similar. Edersheim says of the Rome of Caesar Augustus: "There were neither hospitals nor provision for the poor; charity and brotherly love in their every manifestation are purely Old and New Testament ideas. But even the bestowal of the smallest alms on the needy was regarded as very questionable; best not to afford them the means of protracting a useless existence." (*Life and Times*, etc., Vol. I, 259.)

Lately the labor problem has been agitating the minds of millions. In ancient times the faces of the poor were ground; laborers were mercilessly exploited. Concerning the building of the pyramid of Khufu, Banks writes: "It is said that there were 300,000 strong men in Egypt, and that every man, as if he were a slave, was forced to labor for the king. . . . Their only recompense was their food and clothing, and that was scanty enough. Taskmasters, with whips in hand, stood by to urge them on." (*The Seven Wonders of the Ancient World*, p. 8.) But we need not hark back thousands of years for examples of shameless injustice regarding compensation of the laboring classes. In an address at Evanston, Ill., June 17, 1922, Judge Gary stated that "not many years ago, perhaps not much more than a score, . . . moral principles were ignored" in some business corporations. "In business the Golden Rule was given no thought." Gary continues: "There has been a decided change in the standards and conduct of business. . . . Business throughout the United States is to-day transacted on a higher plane than ever before. . . . The large majority of business men now conduct their affairs in accordance with the

avowed belief that . . . employees are associates rather than servants and should be treated accordingly."

In reply to the above examples of progress we may — without presuming to sit in judgment on the state of heart of any individual, Rom. 14, 4 — say in general that "rotting wood has the property to shine in the dark, but it is a deceptive luster." If some modern charity were subjected to a rigid examination in the light of God's Word, we should find legions of faults and flaws. For the charity of the spiritually dead is an ingenious counterfeit of the charity of the spiritually living. Christians are the salt of the earth. And their conduct towards their needy friend or foe has in the course of many centuries, to a great extent, overcome the spiritually dead's heartlessness towards the poor and afflicted. As regards works of charity, the spiritually dead may indeed have the form of godliness, but they deny the power thereof. The God-pleasing motive is lacking: "As I have loved you, that ye also love one another." John 13, 34. At best, natural pity impels the spiritually dead to lend the stricken a helping hand, even as natural pity induced the Egyptian princess to spare the life of the infant Moses. Ex. 2, 6.

Sometimes the endowing of charitable institutions is actuated by self-aggrandizement. To make themselves a name, men built the Tower of Babel, Herod reared the glorious Temple in Jerusalem, the Ephesians built a magnificent house of worship for Diana. "Justice rather than philanthropy should be the first thought of the business man whose earnings have provided him with the opportunity of doing his bit toward settling the present industrial unrest and alleviating the conditions which lead to strikes. This is the opinion of Edward A. Filene, student of sociology and successful Boston merchant. . . . One of the tragedies of modern life, we are told, is that when financial success at last gives employers the opportunity to cooperate in solving the problems of the employees, they fail to use their new-found freedom to this end. Instead, they often begin to use their money for ostentatious ends or for charity rather than justice." In this quotation from the *Literary Digest* for August 12, 1922, readers are told that some philanthropists are carnally minded, that they harbor sentiments similar to those of Nebuchadnezzar in their hearts: "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power and for the honor of my majesty?" Dan. 4, 30.

As regards the application of the Golden Rule instead of the Rule of Gold in business, we know that, when captains of industry who are spiritually dead do make an honest effort to live up to the Golden Rule, they are yielding to pressure from without, or they do it voluntarily because "fair dealing has a business asset of great pecuniary value," or, more often, these captains, like the town clerk of Ephesus, by nature have a finer sense of justice than others. When justice is the motive, real regard for the rights of others receives unstinted praise from mortals. But *God* says that all works proceeding out of a heart "dead in trespasses and sins" are "dead works." In His nostrils such works have the stench of carrion. Solomon says: "Dead flies cause the ointment of the apothecary to send forth a stinking savor." Eccl. 10, 1.

Since the spiritually dead do not truly love their fellow-men, it follows that they cannot love God. "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" 1 John 4, 20. Most twentieth-century religion is an emanation of spiritually dead hearts.

Modern man must have a religion. Atheism is out of fashion. When Paul preached Christ and Him crucified in Ephesus, he was reviled and persecuted. Now the Church is considered a great institution. Now it is a mark of distinction to be a Christian. The most glowing tribute one can pay a man is to call him a Christian. To be a son of Belial is considered a disgrace. Several years ago a pastor officiating at the funeral of a multimillionaire very thoughtfully forgot that this man, according to his own confession, had not spoken the Lord's Prayer for many years. Yes, it is a disgrace not to die the death of a Christian.

However, much modern Christianity is fine idolatry. The superstitious Ephesians bowed their knees to an image made with hands. Some cultured Americans worship a wafer; many worship a mental mummy. In collaboration with half-baked scientists some men employ the penknife of their "illuminated soul" and, like Jehudi, cut pages after pages out of the Sacred Volume and then, after destroying every jot and tittle offensive to a spiritually dead heart, build up a system of theology with the residue, *viz.*, with the Golden Rule, the Beatitudes, and the parables of Jesus. Says a modern religious leader: "On these our emphasis must fall, not on the paganisms of sacrificial blood."

(To be concluded.)

Soederblom as a Temptation to the Augustana Synod.*

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It is needless to say that the late article on Soederblom in the *Bible Banner* has my hearty assent. In fact, I deem it even mild when all the disconcerting teachings of Soederblom are taken into view — *as found in his writings*. The latest evasion is that we must not judge him by his writings, but by what he speaks in verbal addresses! That late connivance confuses my sense of honesty. When a supposed theologian writes, he no doubt is supposed to think with more care than when he speaks. And as to verbal utterances, they cannot be controlled, — perhaps that is the inner point of this late evasion!

Let any one who owns a Bible read Soederblom's recent book *Christian Fellowship*, 1923. Ever since 1910 I have contended that Soederblom has the liberal idea of Scripture. Look at his late work, p. 39. In one single sentence you have his liberal writing, *The Origin of the Idea of God*, 1914, summarized: "The Biblical religion of revelation or prophecy began with Moses [so?], perhaps [so?] with Abraham." Pastors and theologians among us who defend Soederblom, please face that sentence honestly, preach that to our people, and watch the result! That sentence is the exact tone of the whole volume of 1914 named above. If Soederblom is right, then revise our Catechisms, Bible Histories, and all.

Let any pastor or theologian among us who bows to the Word first read Matt. 23, then this sentence from Soederblom in his last book, p. 41: "With regard to later Judaism it seemed at first as if a gap existed between Jesus and His Jewish surroundings [I should think there would be!], which, as a matter of fact, was exaggerated by Christianity too [note now] because of Jesus' demands for ideal truth and resultant polemics against the Pharisees, whose religious earnestness He shared, of course, at bottom." The shame! He who Matt. 23, 13. 15. 16. 23. 25. 27. 29 says, "Ye hypocrites," shared the "religious earnestness" of the Pharisees "at bottom"! What a daring man is he who will write so! Jesus calls "the religious earnestness" of the Pharisees hypocrisy, and that in the most furious and appalling invective that ever left the holy lips of Jesus. Yet Soederblom, like that German Liberal

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Wellhausen and an English scholar, couples up the Son of God with "hypocrites"! We are used to books that do that trick. We did not expect it from even Soederblom.

Let our church-leaders study the spurious and false Luther picture Soederblom gives, which is in full harmony with the type of Luther-pictures delineated by liberal theologians. What say our lovers of Luther to this totally misleading and untrue estimate of the Father of our Reformation, p. 53: "Though Reformation is an apt word for the work of Luther in his early years [Soederblom means, before Luther had come to doctrinal clarity, the so-called "young Luther" of Liberals], it can scarcely be used to describe his creative continuation of Pauline theology and of the positive trend of mysticism." Farewell, then, to Luther's greatest classics, farewell to his *Epistle to the Galatians*, farewell to his postils, farewell to his *distinctively* doctrinal writings from the time he got *clear himself* on the doctrine. Which, then, are reformatory? Soederblom continues: "It is more significant as a name for those Roman [so?] tendencies which during the same century advanced claims for a return to purer life and doctrine —." This is news to fire the hearts of Luther-lovers. It is the rank material many of us know from the pens of liberal church historians, who abominate Luther's doctrine, but like to toy with Luther's early moves — the Theses, 1517, his courageous confession at the Diet of Worms, and so on.

Page 140 Soederblom confesses the delight he found in the "eschatological interpretation of the idea of God," p. 138. This subject is so difficult to present popularly that I refrain. But when I think of the horrors of that idea, brought out by such freethinking souls as Schweitzer and Adolf Wrede, such cruel critics as Johann Weiss, I shudder to read what Soederblom writes, p. 140. And the unexplained "reservation," p. 138, is like his other cautions; he never lets you know what his caution is, but evades and befumbles.

It is this skill at evasion which causes some of our men to imagine that Soederblom teaches the Biblical and Lutheran atonement doctrine: That God sent His Son to take upon Himself the wrath of God against mankind, to bear the guilt of mankind before God, and that a full atonement has been made. Do not our people know that the *modern* Liberals use all the old terms, but with a wholly different meaning? Have we no ears to distinguish *sounds* from clearly stated *doctrine*? Read Hallesby's *The Difference* (1923; 50 cents) to learn how.

Liberals to-day believe that "Jesus is God." But what is "God" to them?

Liberals to-day believe in atonement and vicarious suffering. We heard enough of this faith of theirs during the war. What kind of belief on that point do they have? Certainly not that of the Word of God.

Soederblom's radicalism in other writings I have often written of, that is, until our press was closed against any testimony of critical nature. So I shall not repeat quotations here.

In conclusion: The press of our synod stands alone in praise of Soederblom, well nigh. The editors of the *Lutheran*, of the Norwegian Lutheran papers, of the Ohio Synod papers, of the Iowa Synod papers, of the Missourian papers, all have boldly and repeatedly refuted the liberalism of Soederblom. But our Augustana Synod keeps up a chorus of rapt praise. Shall our synod be the door to rationalism in the American Lutheran Church? I wish I could print the mass of personal letters I have before me from leading Lutherans of other synods as to this question. It would shock our *Christian* laymen.

God waken us in time, — and, in fact, I fear that only a great *spiritual* awakening can rescue us. God grant such a refreshing!

A hopeful visible sign is the fact that the young candidates for the ministry are in most cases alive to the situation. We shall not spare any labor, prayer, teaching to deepen that sense among them.

Hallesby, Soederblom's mightiest opponent in the Scandinavian lands, said during his visit that he deemed Soederblom the most dangerous man in the Lutheran Church. I told Dr. Hallesby personally that for years this has been my own conviction. He is most dangerous because he is *the most skilful evader of the issue in all Protestantism*, as I lately wrote in a letter to Professor Machen of Princeton University, America's perhaps grandest champion for the faith among theologians (see his *Christianity and Liberalism*, 1923).

Oh, what heartaches, what prayer, what searching of the Word before our synod will be cleansed of this stain upon her creedal rectitude and her submission to the saving Word of God! History, alas! never forgets.

Friends, let us not draw back, but "earnestly contend for the faith which was once delivered unto the saints." Jude 3. The

first secret of such "contending" is to creep close to the Atoner at His cross. There the Blessed One writhes atoningly for our pharisaical "religious earnestness." There the Blessed One fulfils the promises given at the gates of Paradise and that greatest promise of "revelation or prophecy," to Abraham, with no "perhaps"; for *God* spoke. There the Savior *does* that which the "Pauline theology," by inspiration of the Holy Spirit, has most clearly set forth. There Luther, the matured Reformer, after his indecisive "young Luther" searchings, finds the full form of preaching and teaching because of which, and because of *which alone*, he is known as the Reformer.

God rip off the cobwebs from the eyes of our Augustana Synod that it may "look unto Him whom they have pierced" (Zech. 12, 10), gladly submitting to the clear Word of God! Especially be this so for us pastors!

And when we must suffer bitterly for our confession, let us praise the Lord, for we are unworthy even of that.

THE THEOLOGICAL OBSERVER.

St. Louis Professors Receive a D. D. — Professors Bente, Fuerbringer, and Dau of our St. Louis faculty have been honored with a doctor title by the faculty of Concordia College at Adelaide, South Australia. A letter from the faculty in Australia to Dr. Pieper gives the reasons which prompted the promotion to the doctorate: "1. They are men who for many years, by word of mouth and by the publication of theological books and treatises, have done much for the Lutheran Church in America, proving themselves reliable leaders in matters of doctrine and life in an age of religious indifferentism and spiritual decline in the Christian Church at large. 2. They have had a great measure of influence in the healthy growth and development of the Lutheran Church, not only in the United States, Canada, and South America, but also in other countries of the Western World. 3. Their contributions to the religious literature of our Church have been, and still are, regularly read even in this far-off land of Australia and no doubt have exerted a wholesome influence on this section of the Lutheran Church as well as on that of other countries in the East. 4. The three professors have been so linked together in their work that it would, indeed, seem unfair discrimination to separate them in this our public recognition of their services. Since it is impossible at this juncture to send a representative of our faculty to America for the purpose of conferring the title on the venerable professors in a formal manner, we ask you to act in our behalf and to arrange for

a suitable presentation of the diplomas. With fraternal greetings, in the name of the faculty, yours sincerely, C. F. Graebner, Director." The Rev. F. Pieper, D. D., the president of the St. Louis faculty, speaking in Latin, in the name of the faculty of Australia conferred the degree of *Doctor Theologiae, honoris causa*, in a service held in Holy Cross Church. May the Lord continue to bless our new doctors in their life and in their work!

FRTZ.

Other St. Louis News.—The Rev. Paul E. Kretzmann, D. D., was recently added to the St. Louis theological faculty. He was inducted into office by the president of the faculty in a service held in Holy Cross Church and began his work in the classroom at the beginning of the second semester, on January 30. — The Seminary curriculum now offers prescribed and elective courses. Among the elective courses are listed such subjects as New Testament Grammar, Apostolic Fathers, Christian Evidence, Chemnitz's *Examen*, Special Courses in Exegesis (Daniel, Minor Prophets), Advanced Homiletics. — Reports are issued to the St. Louis students at the end of each semester. The passing mark is 70 per cent. Students having not less than 80 per cent. in each branch during the three years at the Seminary, and writing a satisfactory thesis on a subject approved by the faculty, receive the degree of *Bachelor of Divinity*. Those having received this degree in the regular course are eligible to the degree of *Master of Sacred Theology* in the postgraduate department. — The faculty expects, as soon as possible, to open a correspondence course. All those who desire to enroll in such a course have been asked to write to the Dean of the Seminary, stating their choice of subjects.

FRTZ.

In what way it is sought to establish union among Lutheran bodies as yet disagreeing from one another in matters of doctrine and practise is shown by the following letter communicated by Rev. C. Gieseler, of Detroit, Mich.:—

"Detroit, Mich., August, 1923.

"To the Pastors of Detroit and Vicinity belonging to the Iowa, Missouri, Ohio, and Wisconsin Synods:—

"The Intersynodical Conference of Detroit and Vicinity, which has been meeting regularly during the past five years, is about to enter upon a new season of its activity. At its last meeting a committee was appointed, which was directed to address a letter to all pastors concerned, with a view of gaining a still greater attendance at these conferences.

"That the conferences in the past have done very much good seems to be the general consensus of opinion. The participating pastors have realized that they are much closer in doctrine than they had ever thought. An agreement was reached among those present in all points of doctrine discussed, *e. g.*, conversion, justification, and all the points of the Third Article.

"The goal for which we all are striving is unity of faith based upon Scripture and the Confessions of our Church. While shunning

the unionistic tendencies of our time, we should also avoid that spiritual complacency which is satisfied with the *status quo* in the Lutheran Church of our country. Our responsibilities at the present time are great. Those portions of Scripture warning against the causing of divisions and offenses also contain an admonition to heal existing breaches wherever we have an opportunity. Oh, that at least conservative Lutheranism—which is nothing else than true Lutheranism—would soon be able to show a united front against the forces of religious indifferentism, unionism, liberalism, and modernism! A great step forward was taken when the official committees of the synods concerned agreed on a set of theses, and it is now our privilege and duty to discuss and, if possible, to adopt them.

"The personal advantages of these conferences for those who attend them are also apparent. The papers presented have been of intrinsic value and could not but deepen the Christian enlightenment (*Erkenntnis*) of those who heard and discussed them. Another advantage is also to be found in the fact that the conferences are bilingual. Papers are read both in English and in German. Those of us who are still doing our pastoral work largely in German will welcome the opportunity of hearing and discussing doctrinal subjects in English. On the other hand, those who are doing predominantly or exclusively English work will be glad to have an opportunity to keep up their theological German. We all, no doubt, agree with Prof. H. E. Jacobs, D. D., of Mount Airy Seminary, who says: 'What a reproach for a Lutheran pastor of German descent to find himself located alongside of Presbyterian and Episcopalian pastors who are, as we occasionally find them, enthusiastic students of that theology which is the Lutheran pastor's birthright, and for him to confess that he has been so indifferent as not to regard the language of his Church and his fathers worthy of acquisition! Without some acquaintance with it, your position as Lutheran pastors must always be the occasion of constant embarrassment.'

"As you know, the conferences are held four times a year, on the second Tuesday of September, November, February, and May. The morning session begins promptly at 10.30. Every one brings his own lunch. The next conference will, therefore, take place on September 11, at St. Peter's School Hall, corner Chene and Pierce. Topics for discussion: 'The Intersynodical Theses'; Rev. E. G. Richter, leader. 'Millennialism, Ancient and Modern'; Rev. C. A. Gieseler. 'Vom Wesen des Gebets'; Rev. L. A. Wissmueller. — *The Committee.*"

DAU.

The Statistical Department of the National Lutheran Council, through its Publicity Bureau, presents the following information, collected by Dr. G. L. Kieffer:—

The Lutherans of America, as shown by the statistics of the General Lutheran Church-bodies, showed fair progress during 1923. There was a net increase of 491 congregations, 1,174 church edifices, 425 parsonages, 77,610 baptized members, 82,344 communicant members, 101,492 communing members, 1,301 Sunday-schools, 41,922

pupils, 22,749 week-day school pupils, 124 brotherhoods, 343 missionary societies, 728 Luther Leagues, 35 Walther Leagues, 920 other young people's societies. In property valuation the net increase was \$10,640,314 for church edifices, \$2,010,430 for parsonages, \$1,053,711 for school- and parish-houses, and \$9,670,774 in total valuation, while the indebtedness increased \$1,596,803. In expenditures there was an increase of \$4,557,094 for current expenses, a net increase of \$2,338,144 in congregational expenses, and a net increase of \$2,227,583 in total expenditures.

A grand total summary of the parochial statistics for the twenty-one General Lutheran Church-bodies (including the Negro Mission work of the Synodical Conference) working within the United States and Canada is as follows: Ministers, 10,365; ministers in other lands, 234; total number of congregations, 15,426; total baptized membership, 3,801,235; total confirmed or communicant membership, 2,521,178; total communing membership, 2,029,136; total accessions of children, by baptism and otherwise, 132,891; total accessions of adults, by baptism and otherwise, 157,570; total losses of children, by death and otherwise, 20,078; total losses of adults, by death and otherwise, 95,595; congregational schools: Sunday-schools, 10,581; officers and teachers, 101,110; pupils, 1,027,279; home department, 30,796; cradle roll, 64,443; parochial schools, 2,400; teachers, 2,560; pupils, 112,273; other week-day schools, 3,302; teachers, 4,624; pupils, 109,542; catechumens in the catechetical classes, 75,396; students in Lutheran institutions, 7,314; in non-Lutheran institutions, 22,464; preparing for the ministry, 1,407; for parochial school teaching, 541; preparing to enter the deaconess work, 79; men's societies, Lutheran brotherhoods, 1,130 with 54,424 members; synodical brotherhoods, 195 with 6,652 members; other men's societies, membership, 56,386; women's societies, missionary, 4,056 with 175,485 members; other women's societies, 4,114 with 91,194 members; young people's societies, Luther Leagues, 4,874 with 172,340 members; Walther Leagues, 1,035 with 42,000 members; other young people's societies, 445 with 7,989 members; other congregational societies, 1,399 with 21,001 members. The valuation of congregational property is: \$171,610,432 for church edifices, \$16,682,890 for parsonages, \$2,924,284 for school- and parish-houses, \$1,866,134 for endowment, \$10,150,896 for other property, making a total valuation of \$203,234,636, with a total indebtedness of \$11,744,110. The expenditures for congregational expenses as made for usual current expenses amounted to \$25,298,620; the unusual expenditures for the year were \$4,959,382, making a total of \$30,258,002. The expenditures made by the congregations for benevolence were: education, \$1,639,508; foreign missions, \$1,301,468; home missions, \$2,028,365; inner missions, \$1,652,371; other benevolence \$1,721,121; not designated, \$1,059,272, making a grand total of \$9,402,105. The total congregational expenditures for both local purposes and benevolence amounted to \$39,660,107. The average contribution per communicant member for local work was \$12.00 and for benevolence or general work \$3.73.

The General Lutheran Church-bodies, of which the above is a total, reported their statistics as follows: (1) United Lutheran Church in America: 1,164,550 baptized members, 819,063 confirmed members, 621,123 communing members, 3,465 Sunday-schools, 55,330 officers and teachers, 555,510 pupils, 28,446 in the home department, 490 week-day schools, 1,453 teachers, 25,149 pupils, congregational property valued at \$81,973,253; congregational expenditures, \$10,825,545; total benevolence, \$3,043,971; total expenditures, \$13,869,516. (2) Joint Synod of Ohio: 245,350 baptized members, 153,166 confirmed members, 122,692 communing members, 827 Sunday-schools, 5,160 officers and teachers, 75,627 pupils, 255 parochial schools, 299 teachers, 9,372 pupils; congregational property valued at \$11,225,860; congregational expenditures, \$1,588,581; total benevolence, \$683,441; total expenditures, \$2,272,022. (3) Iowa Synod: 211,922 baptized members, 136,563 confirmed members, 134,567 communing members, 718 Sunday-schools, 3,682 officers and teachers, 41,467 pupils, 76 parochial schools with 53 teachers and 1,750 pupils, 465 week-day schools with 159 teachers and 17,156 pupils; congregational property valued at \$8,800,399; congregational expenditures, \$1,473,426; total benevolence, \$330,162; total expenditures, \$1,803,588. (4) Buffalo Synod: 9,523 baptized members, 6,757 confirmed members, 4,980 communing members, 32 Sunday-schools, 280 officers and teachers, 2,118 pupils, 15 parochial schools with 3 teachers and 347 pupils; congregational property valued at \$589,000; congregational expenditures, \$63,334; total benevolence, \$16,389; total expenditures, \$79,723. (5) Immanuel Synod: 1,998 baptized members, 1,249 confirmed members, 937 communing members, 8 Sunday-schools; congregational property valued at \$65,000; total expenditures, \$6,400. (6) Jehovah Conference: 1,283 baptized members, 864 confirmed members, 648 communing members, 4 Sunday-schools with 35 officers and teachers and 385 pupils, 3 week-day schools with 3 teachers and 52 pupils; congregational property valued at \$50,000; congregational expenditures, \$5,000; total benevolence, \$800; total expenditures, \$5,800. (7) Augustana Synod: 294,154 baptized members, 210,218 confirmed members, 168,540 communing members, 1,020 Sunday-schools with 11,665 officers and teachers and 91,660 pupils; 261 parochial schools with 432 teachers and 9,872 pupils; congregational property valued at \$18,482,290; congregational expenditures, \$3,128,468; total benevolence, \$994,538; total expenditures, \$4,123,006. (8) Norwegian Lutheran Church in America: 459,472 baptized members, 291,205 confirmed members, 99,768 communing members, 1,376 Sunday-schools with 9,991 officers and teachers and 83,370 pupils, 1,239 week-day schools with 2,179 teachers and 41,034 pupils; congregational property valued at \$19,269,198; congregational expenditures, \$2,812,260; total benevolence, \$930,370; total expenditures, \$3,742,630. (9) Lutheran Free Church: 42,000 baptized members, 30,000 confirmed members, 25,000 communing members, 212 Sunday-schools, 177 parochial schools; congregational expenditures, \$350,000; total benevolence, \$123,669; total expendi-

tures, \$473,669. (10) Eielson Synod: 1,200 baptized members, 400 confirmed members, 250 communing members, 20 Sunday-schools with 20 officers and teachers and 200 pupils, 12 parochial schools with 12 teachers and 160 pupils, 35 week-day schools with 35 teachers and 200 pupils; congregational property valued at \$22,500; congregational expenditures, \$30,000; total benevolence, \$7,000; total expenditures, \$37,000. (11) Church of the Lutheran Brethren: 2,000 baptized members, 1,500 confirmed members, 600 communing members, 25 Sunday-schools with 110 officers and teachers and 700 pupils; congregational property valued at \$85,000, congregational expenditures, \$50,000; total benevolence, \$42,000; total expenditures, \$92,000. (12) United Danish Church: 23,398 baptized members, 16,513 confirmed members, 16,513 communing members, 160 Sunday-schools with 1,062 officers and teachers and 8,388 pupils; 71 week-day schools with 2,023 pupils; congregational property valued at \$1,498,500; congregational expenditures, \$275,000; total benevolence, \$73,734; total expenditures, \$348,734. (13) Danish Church: 20,934 baptized members, 13,772 confirmed members, 10,069 communing members, 65 Sunday-schools with 259 officers and teachers and 2,784 pupils, 59 week-day schools with 1,491 pupils; congregational property valued at \$786,950; congregational expenditures, \$125,184; total benevolence, \$20,350; total expenditures, \$145,534. (14) Icelandic Synod: 7,557 baptized members, 5,208 confirmed members, 2,198 communing members, 32 Sunday-schools with 206 officers and teachers and 1,463 pupils; congregational property valued at \$165,101; congregational expenditures, \$70,000; total benevolence, \$9,391; total expenditures, \$79,391. (15) Suomi Synod: 37,441 baptized members, 29,400 confirmed members, 20,951 communing members, 214 Sunday-schools with 1,638 officers and teachers and 11,569 pupils, 86 week-day schools with 89 teachers and 4,232 pupils; congregational property valued at \$344,214; congregational expenditures, \$151,777; total benevolence, \$36,261; total expenditures, \$188,038. (16) Finnish National Church: 7,992 baptized members, 4,995 confirmed members, 4,995 communing members; congregational property valued at \$200,000; congregational expenditures, \$38,000; total benevolence, \$4,989; total expenditures, \$42,989. (17) Finnish Apostolic Church: 30,000 baptized members, 20,000 confirmed members, 15,000 communing members, 45 Sunday-schools with 135 officers and teachers and 4,000 pupils, 15 parochial schools with 15 teachers and 600 pupils; congregational expenditures, \$70,000; total benevolence, \$4,313; total expenditures, \$74,313. (18) Missouri Synod: 1,016,436 baptized members, 627,012 confirmed members, 627,012 communing members, 1,906 Sunday-schools with 11,537 officers and teachers and 126,985 pupils, 1,265 parochial schools with 1,470 teachers and 73,989 pupils, 854 week-day schools with 706 teachers and 18,205 pupils; congregational property valued at \$53,361,557; congregational expenditures, \$7,852,530; total benevolence, \$2,621,483; total expenditures, \$10,474,013. (19) Joint Synod of Wisconsin and Other States: 197,914 baptized members, 139,605 confirmed members, 139,605 com-

muning members, 345 Sunday-schools with 17,699 pupils, 324 parochial schools with 238 teachers and 13,499 pupils; congregational property valued at \$5,615,815; congregational expenditures, \$1,142,236; total benevolence, \$425,379; total expenditures, \$1,557,615. (20) Slovak Synod: 13,669 baptized members, 7,000 confirmed members, 7,000 communing members, 38 Sunday-schools; congregational expenditures, \$140,987; total benevolence, \$15,282; total expenditures, \$156,269. (21) Norwegian Synod: 6,737 baptized members, 4,583 confirmed members, 4,583 communing members, 17 Sunday-schools with 625 pupils; congregational expenditures, \$35,640; total benevolence, \$18,583; total expenditures, \$54,223. (22) Colored Missions: 3,705 baptized members, 2,105 confirmed members, 2,105 communing members, 52 Sunday-schools with 2,729 pupils, 38 parochial school teachers and 2,684 pupils; congregational property valued at \$200,000; total expenditures, \$23,634. The Missouri Synod, the Joint Synod of Wisconsin and Other States, the Slovak Synod, the Norwegian Synod, and the Colored Missions compose the federation known as the Synodical Conference. The total statistics for this organization are: 1,238,461 baptized members, 780,305 confirmed members, 780,305 communing members, 2,358 Sunday-schools with 148,038 pupils, 1,589 parochial schools with 1,746 teachers and 90,172 pupils, 854 week-day schools with 706 teachers and 18,205 pupils; congregational property valued at \$59,177,371; congregational expenditures, \$9,195,027; total benevolence, \$3,080,727; total expenditures, \$12,275,754.

The work of the Lutherans of America includes every legitimate church enterprise. Their main effort is to preach the Word of God in its truth and purity, in the language of the people to whom they minister, and to administer the Sacraments rightly, that God may be glorified and men may be saved.

The distress of the Lutheran people in Central Europe and foreign mission fields occupied the attention of the Lutherans of America throughout the year. The General Lutheran Bodies from 1—17, with the exception of 3, the Iowa Synod, conducted their relief work through their agency, the National Lutheran Council. This organization has aided Lutherans in seventeen European countries and seven foreign mission fields. For European relief 2,497,791 pounds of clothing were contributed up to August 1, 1923, and the total amount of money contributed was \$2,275,661.29. The Iowa Synod conducted its relief work during the past year through a committee of its own, as did also the Missouri Synod of the Synodical Conference. The Iowa Synod reports \$164,372.19 contributed through its own committee in addition to the contributions made through the National Lutheran Council. The Missouri Synod reports \$640,157.72 contributed up to January 31, 1923. This makes a grand total of \$3,080,191.20 for European relief work, carried on by the Lutherans of America, as reported through the agencies of the Church.

The Lutherans of America were especially interested in the

Lutheran World Convention which met at Eisenach, Germany, August 18—26, 1923. The following General Lutheran Bodies were represented: United Lutheran Church, Joint Synod of Ohio, Iowa Synod, Augustana Synod, Norwegian Lutheran Church, United Danish Church, and the Icelandic Synod.

The following General Lutheran Bodies held general conventions during 1923: Joint Ohio Synod, Iowa Synod, Buffalo Synod, Augustana Synod, Norwegian Lutheran Church, Lutheran Free Church, Eielsen Synod, United Danish Church, Danish Church, Icelandic Synod, Finnish National Church, and Missouri Synod. All of the conventions showed a marked tendency towards reorganization for greater efficiency in the work of the several Lutheran bodies.

During the year there has been shown a remarkable zeal in the promotion and expansion of the educational interests among the Lutherans of America. This has been shown by official action of several general bodies for endowment appeals for all of the educational institutions of those bodies, these appeals ranging from \$200,000 to \$10,000,000.

The Lutherans of America, during the past year, have shown a remarkable development in consecration and devotion to their Church and the work of the Church. This is especially shown by the emphasis placed upon the benevolent work of the Church and evangelism. The year 1923 has been a good year for the Lutherans of America in spite of the fact that the Christian Church is beset by foes from within and without and is fighting to retain its hold on the Bible as the inspired and infallible Word of God. The Lutheran Church in 1923 has been spared any such humiliation and distress. The Lutheran preachers and people adhere to the historic beliefs of Christendom.

DAU.

The inherent falseness of the self-constituted organizers of a general union of Protestants in America, their fatal kinship and faith-destroying activity, was strikingly exhibited, according to press reports, to St. Matthew's Lutheran Church at Rochester, N. Y., by its pastor, Dr. H. B. Hemmeter, in the English morning service on December 23, 1923, as follows:—

"All about us has been the cry for union. Federations have arrogated to themselves the mission of bringing it about and only lately have constituted themselves as voices of a united Protestantism. But whilst this outward sham seemingly has prospered, it would still seem true, as indeed it ever will be, that 'the kingdom of God cometh not with observation.' There is manifest inward trouble in the body of the Christian Church in its visible organization. The heart of the visible Church is sick. There are those inside of the church organization that do not abide in the 'divinely revealed Christ' nor He in them. There are those that have again betrayed Jesus and are about to deliver Him again to the 'Gentiles'; those that are without 'the divine oracles' and therefore without God and without hope in the world. With these within the body, how can there be

healthful union? 'What communion hath light with darkness, and what concord hath Christ with Belial?' With such internal trouble, all the 'voice culture' of Federation heads will prove of no avail, and the peace that they cry out will be no peace.

"Is it not, perhaps, one of the ironies of fate that so soon after the tantrums of the war we should be beset with this 'made-in-Germany' liberalism in the matter of religion? In our circles of the Lutheran Church we have long held that it was the so-called New Theology that really ruined Germany and led to the debacle of a nation that had prospered under the open Bible. Shall that same New Theology, in turn, undermine the faith of our churches and weaken, if not destroy, the morality of our nation?"

"We, too, have prospered under the enlightenment of the open Bible; a Bible accepted as inspired not only as to thought, but also as to word; in which holy men spoke as they were moved by the Holy Ghost, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. On the basis of such a Bible the Church has confessed and believed that Jesus Christ was 'conceived by the Holy Ghost, born of the Virgin Mary.'

"Modern, or the New Theology, however, has discarded with the 'verbal inspiration' of the Bible all the really cardinal, or fundamental, articles of the Christian faith. The Virgin Birth is only one of the rejected truths; with it goes 'the only-begotten Son of God,' the substitutionary death of the Lamb of God, the resurrection of the body, the session at the right hand of God, the coming to judge the quick and the dead. In other words, this New Theology has expurgated the entire Second Article from our Creed, all that is distinctively Christian in it. It has betrayed Christ among His disciples and delivered Him once more to the mercy of the Gentiles."

DAU.

To put a becoming estimate on the present *entente cordiale* between the Pope and the Italian dictator Mussolini, it will help us to peruse the following clipping from *The Nederlander* of November 9, 1923, sent us by Rev. H. Ruhland, of Ottawa, Can. It is the curse pronounced on Victor Emmanuel at his excommunication by Pope Pío Nono.

"By the authority of God Almighty, Father, Son, and the Holy Ghost, and of the holy canons, and of the Immaculate Virgin Mary, mother and fosterer of our Savior, and of the heavenly virgins, angels, archangels, dominions, powers, cherubim, and seraphim, holy patriarchs, holy prophets, apostles, and evangelists, and of the holy innocents, martyrs, and holy witnesses, virgins, and saints, the chosen of the Lord, we do excommunicate and curse him and exclude him from the threshold of the holy Church of God Almighty, that he may be tormented with eternal and unbearable pains. May Father, Son, and the Holy Ghost curse him! May he be cursed wherever he may be: in the field, on the roads, the footpath, in the wood, on the water, in the church! May he be cursed living or dying, eating or

drinking, slumbering or sleeping, standing or sitting! In his intellect, in his feelings, in his heart, in his body may he be cursed and damned by the Son of the living God with all the glory of His majesty. Amen. So be it!"

DAU.

"**Fakultaetenfrage**" (what to do with the Protestant theological faculties) — that is what they call the issue created by the new constitution for the theological faculties at the universities in Germany. But the question is not simply whether these religious bodies ought not to be discontinued as state functionaries by the non-religious state, — there can be only one answer to that, — but the question is, What shall the religious complexion of these faculties be, now that the present *régime*, consisting chiefly of Catholics, Jews, atheists, and irreligious radicals, seems strangely determined to retain these faculties? Shall they be *positiv* (supposedly orthodox adherents of the Bible-faith) or *liberal* (avowed champions of emancipation from the old Bible-faith)? Dr. Stallmann, of our Zehlehdorf Seminary, publishes the following facts regarding this issue in *Schrift und Zeugnis* No. 4.: "Bonn, 1920: The 'positive' chair of Old Testament Exegesis has been discontinued after its present incumbent, Professor Koenig, has been made *emeritus*. The 'positive' chair of Systematic Theology, after the death of its last incumbent, Professor Eeke, has been transferred to Professor Rade at Marburg. — Halle, 1920: The suggestion of the faculty to call to the chair of the Old Testament Bertholet, Sellin, or Proksch is ignored, and Gunkel has been called. 1921: As successor to the 'positive' Professor Alt, who held the second Old Testament chair, Prof. Eissfeldt has been called. Thus both Old Testament chairs at Halle have been filled by liberals. — Breslau, 1921: To succeed the 'positive' Professor Arnold, Professor von Soden, occupying the second chair of Church History, has been chosen, and his place has been filled by Professor Zscharnak, thus making both chairs of Church History at Breslau 'liberal.' Greifswald, 1922: Several attempts have been made to put the 'liberal' Professor Klostermann into the 'positive' chair of the New Testament. — Königsberg, 1923: Professor Klostermann succeeds the 'positive' Professor Behm. — Tübingen, 1923: Professor Heitmueller, 'liberal,' succeeds Professor Schlatter. 1922 to 1923: Professor Bornhausen at Breslau protests to the Prussian Ministerium of State against the new church constitution. In a letter to Superintendent Kaehler he says: 'I call your attention to the fact that the Prussian evangelical professors of theology and teachers of religion are not servants, much less conscious servants, of the Church.' July, 1923: 35 Prussian professors of theology appeal to the Ministry for protection against the confessional preamble in the new church constitution. Of those mentioned in the foregoing the following have signed the protest: Bornhausen, Eissfeldt, Gunkel, Heitmueller, Klostermann, Rade, von Soden, Zscharnak." — The "positive" theologians are only relatively adherents of the Scriptures. A plain dividing-line between "positive" and "liberal" theologians is not easily drawn; for both sides believe and disbelieve

some things in and about the Bible. The "liberals" are more radical and consistent in their negation of the old faith; they usually succeed in impressing the public with their earnestness and sincerity. The "positives" are a sorry set: halting, indirect, full of reservations in all their utterances, beating the air in their polemics and chasing the devil around the stump when doctrinal issues are to be decided. They wish to be accepted by believers as "orthodox" and "champions of the faith once delivered to the saints" and at the same time pass as "scientific" among those who for scientific reasons have cast the Scriptures aside as worthless. The "positives" represent no real danger to the "liberals," but the latter are determined to rid the universities of them. The *Protestantenblatt* of December 3, 1921, wrote: "It seems that positive professors can be spared most readily; the simple reason is . . . because there are still too many chairs positive." Professor Troeltsch, Secretary of State in the Prussian Ministry of Cultus, remarked to Pastor Quistorp in March, 1919, that the Evangelical Church cannot be coerced by force, but another measure is available for subduing it: as many radical and liberal professors as possible must be appointed, and the Church would finally be dissolved from within." Professor Troeltsch has denied that he made this statement, but Pastor Quistorp has offered to state under oath that he did. At any rate, the Prussian Ministry of Cultus acts as Professor Troeltsch said that it should. The *Allg. Ev. Luth. Kirchenzeitung*, from which Dr. Stallmann has gathered his facts, thinks that it is hardly possible to deny that a grievous disease is ravaging the body of the Church, and queries: "When will the Church rouse itself to arrest this process of inward disintegration? It may be too late." Such querulous sighs and groans have been heard before, also in the *Kirchenzeitung*. They rouse nobody. The present Evangelical Church in Germany, often mistaken for the Lutheran Church, has not yet learned the abc of Scriptural Ecclesiology, viz., that God by His Word builds, supports, and protects the Church, not the State and no ordinances of the State. Dr. Stallmann rightly remarks that a Church which fails to educate its own ministry is a salt that has lost its savor. DAV.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.: —

Die rechte Weltanschauung. Vortrag, gehalten auf der Delegatensynode 1923 von *F. Pieper, D. D.* 16 pages. 10 cts.

Following the Faith of Our Fathers. A paper read at the convention of the Missouri Synod in Fort Wayne, in June, 1923, by *Prof. F. Bente, D. D.* 16 pages. 10 cts.

We are pleased to announce that the paper read at the last Delegate Synod by Dr. Pieper on *Die rechte Weltanschauung* (The True Philosophy

of Life) and the paper by Dr. Bente on *Following the Faith of Our Fathers* have been issued in tract form. These timely tracts ought to be read by many. The only way, however, in which tracts can be put into the hands of the people is to buy them in large quantities and distribute them. We suggest that congregations send in a bulk order for their members.

FRITZ.

Can a Christian Consistently Say, "So Mote It Be!"? *Richard Kretzschmar.* 2 cts.

This little, inexpensive, but good tract is well adapted for general distribution for the purpose of showing the antichristian character of the Masonic Order.

FRITZ.

The Proof-Texts of the Catechism with a Practical Commentary.

Prof. L. Wessel, Concordia Seminary, Springfield, Ill. Volume II, containing the Third, Fourth, Fifth, and Sixth Chief Parts. Paper, 153 pages. Price, \$1.60. Order from Concordia Publishing House, St. Louis, Mo.

The excellency of this book by Prof. L. Wessel need not be emphasized. Those who have studied Vol. I of this practical and helpful work will surely welcome also this volume, which contains the last four Chief Parts of the Catechism. The title of the book explains its purpose. It offers in a brief and interesting manner sound and comprehensive explanations of the proof-texts of our synodical Catechism. To teachers and pastors who use the Catechism almost daily this help is invaluable. The exegesis is sound, thorough, and convincing, showing the learner at once that the doctrines taught in our Catechism are Scriptural. We most cheerfully recommend this volume to our pastors and teachers and pray that God would bless its mission. It might not be useless to call attention to the fact that Vol. II of the *Proof-texts* is published under the auspices of the students of Concordia Seminary, Springfield, Ill. May many appreciate the favor! The price is remarkably cheap and is designed to cover only the expenses.

MUELLER.

Burns Oates and Washbourne, Ltd., London:—

Darwinism and Catholic Thought. *Canon Dorlodot, D.D.* Vol. I: *The Origin of Species.* 184 pages. (Translated by Rev. Ernest Messenger, Professor of Logic and Cosmology at St. Edmund's College, Ware.)

"The author is a Doctor of Theology of the Gregorian University and was for some time Professor of Dogmatic Theology in the Diocesan Seminary of Namur. On the scientific side he is a Doctor of Natural Sciences of Louvain and Director of the Institute of Geology of the University. He was selected as a delegate to the University of Cambridge on the occasion of the Darwinian Centenary in 1909." During the war he delivered two series of lectures before the professors of the University of Louvain: 1. "Darwinism and the Work of the Six Days"; 2. "Darwinism in the Light of Tradition and Catholic Philosophy." The lectures were printed in 1918, but antedated to 1913 "to avoid the necessity of submitting the work to the German censorship." The translation of Rev. Messenger was published in 1922. It contains 36 pages of valuable source-material in the form of appendices: 1. Extracts from the Encyclical *Providentissimus Deus* of

Leo XIII (Nov. 18, 1893). 2. Decrees of the Pontifical Commission for Biblical Studies; a) Decree of February 13, 1905, on "Implicit Quotations Contained in the Sacred Writings"; b) Decree of June 23, 1905, concerning Narratives which Have Only the Appearance of History; c) Decree of June 27, 1906, concerning the Mosaic Authorship of the Pentateuch; d) Decree of June 30, 1909, concerning the Historical Character of the First Three Chapters of Genesis. (These documents are in the original Latin.) 3. The Position of St. Augustine: a) Exegetical Arguments of St. Augustine; b) Criticism of St. Augustine's Reasoning. 4. Evolution of Ideas in the Thirteenth Century under the Influence of Aristotle's Physics. 5. Address to the University of Cambridge from the Catholic University of Louvain on the Occasion of the Darwinian Centenary.

The author's object is to establish a dogmatic harmony between official Roman teaching and the theory of Darwin. The *Nihil obstat* which he has received from the official censor of his Church for his publication is practically applicable to the belief of individual Catholics. The author starts his discussion with a presentation of the guiding principles of the Catholic interpretation of the Sacred Scriptures, as these principles have been laid down by Leo XIII and the Biblical Commission which he appointed October 3, 1902, a few months before his death. A few instances may show what conclusions the author has reached and his method of reaching them. Quoting *Providentissimus Deus*, the author says: "Inspiration necessarily excludes all error; for God, the Supreme Truth, cannot possibly be the author of any error." From this truth there follows a practical consequence of the highest importance: we must reject *a priori* any interpretation which would make Holy Scripture affirm something which can be shown to be false. Consequently, *if something which was thought to be affirmed in a passage of Holy Writ should one day be found to be untrue, we must conclude without any hesitation whatever that the passage was wrongly interpreted.*" (Italics ours.) This "practical consequence" is nothing short of sensational. To the average reader the encyclical seemed to repeat the orthodox teaching of the inerrancy of the Scriptures, that is, that anything recorded in Scripture is true because it is *there* recorded, God Himself being the Author of the record and the inspired penmen merely His agents. It appears that the papal *pronunciamiento* uttered merely the abstract principle that truth is in the Bible, or that the Bible is truth, but what that truth is in a given instance is not ascertained from the plain text of the Bible, but from the text plus the findings of science to which the meaning of the text must be conformed. Thus it may not be true at all what generations of Bible-readers, believers and unbelievers, have held that Scripture teaches, *viz.*, that the universe was created by the fiat of the Almighty in six ordinary days, and that the animate creatures were made from the beginning to propagate their species. The encyclical does not say that this belief is not true, but it declares, by virtue of the "practical consequence" of Canon Dorlodot, that it may some day be proved untrue. Whenever that "proof" shall be submitted, it will not affect the inerrancy of Scripture, but only the belief of some Bible-readers based on a peculiar "interpretation" of Scripture. The scope of this "practical consequence" is immeasurable. It gives an elas-

ticity to the teaching of Scripture that makes Scripture adaptable to any dream of men, and it makes the Catholic Church the protecting genius of all the dreamers; and that is the most "practical consequence." In the age of the Reformation some rude men talked about Scripture having become a waxen nose in the hands of Catholic theologians. It was a naughty thing to say about Holy Mother Church, but it is to be feared those blunt speakers would say it again with increased emphasis, could they read Dorlodot. — The Encyclical had declared: "*In consideratione sit PRIMUM, scriptores sacros, seu verius, 'Spiritus Sanctum, qui per ipsos loquebatur, noluisse ista (videlicet intimam aspectabilium rerum constitutionem) docere homines, nulli salutis profutura.'*" (Italics and emphasis by Dorlodot; the quotation within the quotation is from Augustine *De Genesi ad litteram*, lib. II, cap. IX.) This pontifical dictum is reproduced thus by the author: "On those matters which form the proper object of the physical and natural sciences, God taught nothing to men by the intermediary of the sacred authors, since such instruction could not be of any use for their eternal salvation." To which a host of modern scientists say Amen; in fact, they have said it before this utterance came *ex scrinio pectoris* of the Infallible One. — "The truthfulness which must be claimed for the sacred writings does not necessarily consist in a perfect equivalence between the grammatical meaning of the phrases and the object dealt with, but rather, the truth of Holy Writ is sufficiently safeguarded once there is shown to exist between the sacred text and the object dealt with a likeness such that the writing may be adjudged truthful according to the ordinary exigencies of human language and, more particularly, according to the exigencies of the language of the time and of the country in which the book was composed." This declaration, issued with the *imprimatur* of the Vicar-General of Westminster, will elicit a chorus of hallelujahs from modern exegetes, particularly of the "historical" school. Again, it will be noted that these exegetes had anticipated the official Catholic mind by quite a number of years. — "It is not lawful to interpret the Sacred Scripture in a manner contrary to the unanimous consent of the Fathers." This is old, but in England it will please especially the Episcopalians and their exegetical principle of the *consensus quinquesaecularis*. — We regret that we cannot extend this review to further details, especially to the patristic evidence in favor of Darwinian thought that is here offered. Hardly a page but provokes comment. In order to give the reader of this notice at least a survey of the contents of the book, we add to what has already been said on that score the following: After discussing the Catholic principles of interpretation, the author discusses "The True Meaning of the Hexaemeron." "First Proposition: The Hexaemeron attributes directly to God the origin of all species and all varieties which are clearly distinct, and in particular of domestic varieties. Second Proposition: The sacred text does not justify the conclusion that the appearance of species was due to a special intervention on the part of God. A. Value of the terms attributing the origin of vegetable and animal forms directly to God. B. Examination of the argument from the rest on the seventh day." The second series of lectures is devoted to "Darwinism in the Light of Tradition and Catholic Philosophy." Its contents are

thus sketched in the prospectus: First Part: Evolution in the Light of Catholic Tradition. First Proposition: The teaching of the Fathers is very favorable to the theory of absolute natural evolution. Second Proposition: Aristotelian scholastics generally limited the theory of absolute natural evolution to a section of living beings for scientific reasons; but still all the Doctors remained faithful to the spirit of Christian Naturalism. Provided we remain faithful to this spirit, we are therefore free to accept, at least provisionally, a less radical solution than that of absolute natural evolution, if the present state of science makes this advisable. Second Part: The Darwinian Theory of Evolution and Catholic Philosophy. Third Proposition: The application of the certain principles of Catholic philosophy and theology to the data of the sciences of observation transforms into an absolute and reasoned certitude the conviction of the simple naturalist in favor of a very advanced system of transformism. It also obliges us to accept, at least as extremely probable, the theory which derives all living beings from one or a few very elementary organisms, as Darwin held. Fourth Proposition: The Catholic theory concerning the natural operations of secondary causes is sufficient to account for a natural transformist evolution such as Darwin held and justifies us in rejecting as altogether superfluous the other special interventions postulated, either by those who hold the Fixity of Species or by the Moderate Creationists. As to the special intervention postulated by Darwin, it seems difficult not to accept it, at least provisionally, given the actual state of our knowledge. A. Refutation *a posteriori* of the objection based on the Principle of Causality. B. The Catholic theory concerning the natural activity of secondary causes and its application to the theory of Transformist Evolution. C. Reasons for accepting the special intervention postulated by Darwin."

DAU.

George H. Doran Company, New York, N. Y.: —

Public Speaking. A Natural Method. Frank Home Kirkpatrick. 176 pages, 5×7¾. \$2.00, net.

Public speaking, especially preaching, needs to be much improved. This book will help to do it. Says the author: "Our soap-box orators' naturalness in delivery is characteristic of the most effective public speaking of to-day. Some time ago public speaking was declamatory and grandiloquent. When the orator essayed to 'orate,' he consciously assumed a posture, tone, rhetoric, and manner that precept and example led him to believe were befitting the occasion. All this is changed. To-day such delivery would cause a smile. Only simple and direct conversationalism, in style and language, will arrest and hold the attention of men in this day." The book contains chapters on such subjects as clearness, how to interest an audience, how to gain and hold attention, pausing, how to eliminate self-consciousness, how to avoid monotony, etc. The preacher will do well to buy this book and put its lessons to practical use when delivering his sermons.

FRITZ.